/186 cont./

[77 797 871 Today all children are obliged to attend school in the mission schools, where they are taught the catechism and the Spanish language and must bathe once a day under supervision.

515 853 The mother nurses her child exclusively during the first six to eight months; only then is the giving of more solid food begun, which, however, does not differ in any way from that of adults, that is to say, the child is given yuca, beans, chicha, brandy, etc., like the adults. The mother suckles the child until the next one arrives, namely, three to four years, and sometimes beyond that, along with the one born next. Every woman who has a child generally also has milk, we were told. Only if the mother should be far away, /187/ for example, on an errand at the market or out fetching wood, may another woman help the child with her milk. In the rare cases in which a woman does not have enough milk to feed her child, she may give it to some 853 other woman, who, however, does not receive anything for it. It 855 may also happen that a family with ten children has become so [593] large that the food is no longer adequate. In this case the woman may leave one or several children in the care of her mother. If she no longer has a mother, however, she must keep them herself. In case the mother of small children dies and leaves a baby of less than two or three months who still cannot eat any food other than milk, the father looks for a woman who likewise has a nursing baby and who brings up the strange child with her milk for two or three years, until it can talk. Then the father takes it back, and the wet nurse is given a cow as "milk money."

854 482 Ordinarily the children are carried by the mother. The colored woven belt (táw) and the large shawl (panyelón or séntyatc), in which the child is wrapped and carried by the mother on her back, are needed for this.

857 868 The games of the children are generally instructive for their later life. The boys go bird hunting with the blowgun (pšt), the plaited stone-sling (ísot), or the elastic sling (kaučéro), or they practice catching each other with the lasso, during which the child [231] to be caught represents a cow or a horse. The ability of the children, and of the adults, too, by the way, in the use of the lasso is not

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

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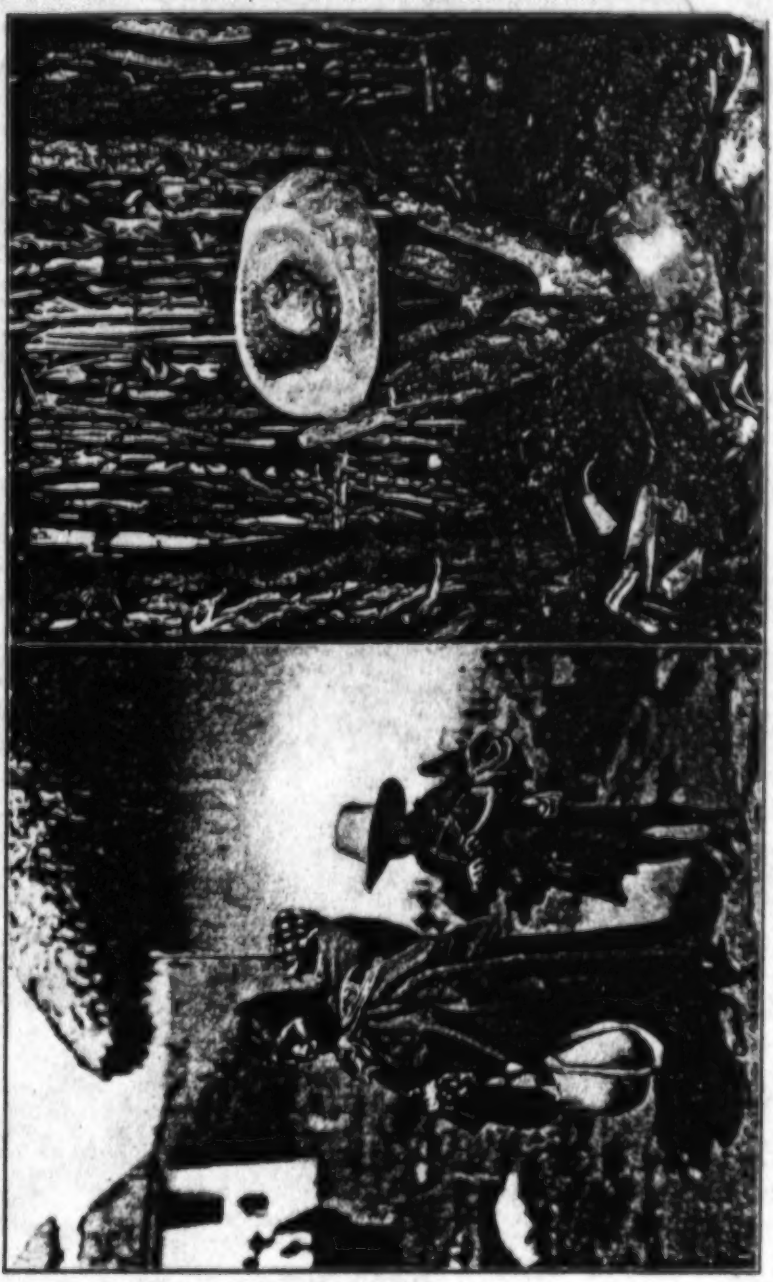

PAEZ GRINDING STONE

142
302
291
482
855

TRAVELING PAEZ WOMAN AND CHILDREN

[facing P.317]

/187 cont./

593 and de facto (with a machete) aggression of a married son (23 years old) against his parents, and the situation calmed down when the father succeeded in disarming the aggressor.

Brothers and sisters respect each other. They avoid aggression, and when they are little they play together. The younger brothers greet the older ones, and when the latter marry, they receive, kneeling, the blessing of the former.

[241] The fruits of the harvests are shared among the brothers,
[476] just as they also mutually help one another in the arduous agricultural work. According to an informant, men care more for their brothers than for their sisters, because the latter, upon marrying, leave the home. Nevertheless they show affection in their conduct with both sexes. Relations between sisters and the mother are intimate, as they live together under the same
• [855] roof and intermingle in performing the same work. The older ones help to bring up the younger brothers and sisters. The latter call the eldest brother and eldest sister táta and máma, names that they abandon when they have reached adulthood.
[627] In case of a fight involving one of the brothers, the others go
[623] to his assistance and take vengeance if anyone has been injured,
[692] but this is not an obligation. Quarrels between brothers may arise over the distribution of land. In the greater number of such cases the cabildo settles the differences.

602 Relations between the families united among themselves by blood ties are intimate. They visit one another frequently and are shown painstaking treatment.

593 Mingas[1] are organized more readily among brothers, who
[476] "cover up their poverty." In the religious festivals they mutually
[651] back one another and during occasional meetings they endeavor
[796] to drink and eat together.

1/ [i.e., meetings for collective work--Analyst]